tives, ~~These~~ which are spoken of as "clothing" ~~for the realtives of the bride~~. Theoretically, the presents "become nothing" for this purpose, but in reality they are returned later on ~~as a means~~ by way of increasing the prestige of each recipient. In consequence, care is taken to ensure that ~~xxxxxxxxxx~~ industrious individuals receive more than others. These presents are often of considerable value, since they not only mark the noble sentiments of X.'s family with regard to him, ~~but~~ they are ~~also~~ a sound financial investment on behalf of X. whose wife will help him at future potltches. Goods received as "food" at the meal are restored in the same fashion as this "clothing." This completes the marriage ceremony. ~~XXX~~ Y.'s relatives often stay for some time longer in X.'s house, but gradually go home as soon as they think fit.

That night X. and Y. sleep together.

It is contrary to custom for X.'s relatives to hoard the goods which they have received from Y.'s relatives as "bed covering" or "rope fastening" for her. Within a few days, or a few weeks, the actual time is immaterial, they must invite their fellow-villagers to a ceremony of some kind. If it is winter this can be a s,saok ~~or kusiut~~ dance, ~~or if it is~~ but in summer ~~time it must be~~ a non-sacred affair. Y.'s father and other relatives attend, furnished with the usual presents. When the ceremony, whatever it may be, is over and the time has come for the distribution of presents, a herald calls out that there is no place for X. to sit, ~~or that his seat is unfirm,~~ he calls out that it is not firm. If he has already been established in one, Y. at once brings forward some of the goods provided by her relatives, and places these with the ~~xxxx~~ goods which X.'s ~~relatives~~ family received at the actual wedding and are about to give away. The whole are then ~~xxxxxxx~~ distributed to the guests, together with presents provided by X. himself for Y.'s relatives. The actual purpose of the rite may be to obtain names ~~of~~ for some of X.'s young relatives, or to establish seats for them; it is ~~an affair of no importance~~ immaterial to Y.'s people to what end they are applied. ~~It~~ Within recent years this has sometimes ~~happens that this~~ taken place at a kusiut dance, but ~~which is the only occasion when there is~~ such overlapping between the two types of ceremonial is probably an innovation due to decay.

About twelve years ago an effort was made to introduce to Bella Coola a marriage custom of the Kwakiutl, Fort Rupert, Indians. According to the Bella Coola, ~~xxxxxxxxxx~~ among those Indiand the ~~xxxxxxxxxxxxxx~~ wife gives to her husband's

relatives one or more boards studded with ~~the~~ teeth of the sea-otter. ~~Such a gift~~ This makes teeth for the bride so that if she ever quarrels with another woman she can draw back her lips ~~bare her teeth~~ and shame her rival by saying;--

"What can you do? You have no teeth, while I have two sets" for as many boards as ~~were~~ have been given at her marriage.

The grandson of a Fort Rupert Indian, living in Bella Coola and considered a member of the tribe, was the owner of one of these boards and used it at the marriage of his daughter in 1914. It ~~was~~ had been first given to the mother of the bride-groom, and repurchased with a copper; then given to the bride-groom, and redeemed; ~~and~~ finally given, and again repurchased, from the father of the groom. The woman for whom this was done can thus boast that she has three sets of teeth, but as the practice has not found favour in Bella Coola, it is little to her advantage. The board used on this occasion was purchased for the Victoria Memorial Museum, Ottawa.

~~It will be noticed that~~ These complicated marriage rites are necessary on account of the pride of the two families in their origin myths, and the need to establish the resultant children in the paths of their ancestors. Consequently, among slaves or others who lack ancestral prerogatives, marriage is an affair of slight worth. Such persons simply live together with little ceremony, though they always try to give at least a feast so that there may be witnesses of the transaction. It is immaterial whether or not they marry their own relatives, since no ancestral prerogatives are to be transmitted.

Married Life.

It is particularly true in regard to marriage that there is a tendency to concentrate on ~~unfortunate that in describing any primitive tribe, the ethnologist must concentrate on~~ the ceremonies and other important events immediately preceding, to the ~~to the detriment of the daily routine which makes up the greater part of the lives of mankind.~~ slighting of the married state itself. ~~This is particularly true with respect to marriage.~~ Y. usually lives in the house of X.'s father, though economic circumstances may compel him to live in her home. If the parents are very wealthy a house may be built for the young people, but usually their home is one of the bed-rooms in the house of X.'s father. The married life of X. and Y. does not differ materially from that of other young couples in any part of the world,

and is accordingly difficult to describe. Although love seldoms enters into the original choice of a mate, ~~and~~ a serviceable substitute is found in the mutual respect for each other's ancestry, and the knowledge of the importance of the rites performed with the aid of each other's elderly relatives. The young people realise that marriage is an affair affecting the families of both, and accordingly accept it as a matter of course. The Bella Coola are very fond of children, and ~~if any are born it~~ their birth is a matter of sincere rejoicing. Of course this is in part because it binds the two families even more closely togther, but parental affection is one of the strongest, and most pleasant, Bella Coola characteristics. The parents usually spoil their children, infants, especially, are never chastised and seldom rebuked as they should be. They grow up in the open environment of the houses, absorbing ~~much~~ more of their lore by watching and imitating, ~~less~~ than by actual instruction. Their care devolves chiefly on the mother, although at any ceremony the father will be seen arriving with the baby in his arms, ~~and~~ while the mother leading another child. Nurses are unknown and the parents take their children with them on all occasions. If it is necessary for a mother to be absent on some arduous task, her child will be entrusted to a grandmother or other elderly relative. ~~What do you mean by "avoidances"?~~ There are no avoidances between the young people and their parents-in-law.

Bella Coola marriage chiefly differs from that of more civilised communities in that it concerns not only the two individuals, but their respective families ~~as well~~. This has been clearly shown in the rites preceding marriage ~~at~~ and at the ~~actual~~ wedding itself. But the obligation of present giving does not stop at that time. Whenever X. gives a *bussit* dance or other ceremony, Y.'s relatives are expected to ~~Whatever X. gives Y. at the ceremony, Y.'s relatives are expected to~~ contribute. It is felt that the weight of the presents given them during the period of engagement ~~at~~ and at the wedding has become too heavy, and they throw this off by lavish giving. No count is kept of the ~~relative~~ value of presents given ~~and obtained~~ or received, though it is ~~known~~ acknowledged that the family of the woman loses financially in the end. It is recognised that the father of many daughters is an unfortunate individual, who is always poor and over-worked through the necessity of providing for them. ~~By~~ In so doing, however, he is able to increase his own prestige, and the Bella Coola have the happy sentiment that such a man manages to get along someway; perhaps ~~the~~ necessity ~~of the case~~ rouses his ambition. Likewise X.'s relatives contribute

to any ceremonial staged by ~~hy~~ Y.'s father. If, forexample, one of Y.'s relatives dies, X. and his friends may wish to contribute towards the funeral expendes. In fact, ~~a~~ ceremonial of any kind serves as an ~~x~~ excuse for the relatives by marriage to contribute and thus demonstarate publicly their influence and importance.

~~Further,~~ If Y. should not be a kusiut her father-in-law often asks her father's permission to make her a member of that society. The woman's father is naturally pleased and intimates that his daughter is ~~hnx~~ his no longer ~~xn~~ makes no objections. So she is initiated, using a name and prerogative embodied in her husband's family. Frequently too, they give her one of their ancestral names at any convenient ceremony later than the wedding. In conformity with the rules already explained, if Y. should die childless the names return to X.'s relatives. But if there are children they pass to them. It is said that ~~s sook~~ names can never be transferred in this manner.

The concept of mutual help between families ~~xxxxxx~~ who have intermarried is one that lasts for generations. At the present time there is living in Bella Coola an old Kimsquit Indian who left home some forty years ago and had since been living in Smith's Inlet where he married and had a son. On the death of his wife this old man came ~~xn~~ back to Bella Coola with his son, a man about twenty-five years of age. It had long been imagined that the man was dead During his absence all his relatives had died, and the old man was forgotten. He went at once to the house of a man with whom his ancestors had intermarried generations ago, and as soon as he mentioned this fact and explained who he was, he was welcomed. The old man and his son have since lived there, although it is doubtful if the owner of the house had ever heard of his existence, and the son cannot even talk Bella Coola.

X. and Y. themselves are not entirely overlooked in the exchange of presents between their two families.

Y.'s father and other relatives continue to take an interest not only in her ceremonial welfare, but in her personal comfort ~~as well.~~ If X. should beat or otherwise abuse her, they would expostulate; and if his cruelty became unbearable they would shelter their daughter if she ran away from her husband. It assumed as a matter of course that if X. should murder Y. she would be revenged by her family.

My informants only knew of one instance of this, when the murdered avoided his pursuers by fleeing from the country. As a rule, a wife is fairly well treated, though this depends on the character of the husband, and the importance of her relatives, and the amount of goods expended to validate the marriage. Among slaves and persons of no influence, it is assumed that a husband may sell his wife as a slave, and one case is known of this having occurred to the daughter of a chief. Once, many hundred years ago, the daughter of a Taxq!ex m, a Bella Coola chief, was married to the son of a Bella Bella chief living at Qoqoy tk. At the marriage, in Bella Coola, valuable presents were given by both families and the girl went to live in Bella Bella with her husband. Some ten years later, Taxq!ex m gave a large potlatch to which he had invited guests from all parts of the coast. As in duty bound, his daughter-in-law's relatives contributed a certain amount of goods to "re-buy" her (1). They were not wealthy, so that the goods were of small value. Taxq!ex m had expected a larger present, and now found himself in the unenviable position of being unable even to repay his debts to those who had assembled. He did not immediately show his resentment, but soon afterwards sold his daughter-in-law as slave to a Kitkatla chief. The Bella Coola were justly indignant but could not make up their minds what to do in such an unprecendented case. The girl ultimately escaped and made her way home after lengthy wanderings. (2)

A husband demands faithfulness on the part of his wife, though he himself is often rather lax. Illicit intercourse is regarded, not as a deadly sin, but as an infringemmnt of the husband's prerogatives. Daughters of chiefs on whom valuable presents have been spent are usually faithful to their husbands, but the marriage bond is less firm when only formed by goods of small value. But if a woman should bear a child at a time when it was impossible for the husband to have been the father, due to his absence from Bella Coola, he would probably accept it as his own and do no more than administer a beating. Some jealous men would divorce a wife for this. Bella Coola sentiment on such matters is not clear; it is universally considered to be a matter that concerns the husband alone and he can do as he thinks fit. If the

(1) See page .
(2) See page . daughters of chiefs are usually faithful to their husbands, whereas those of poorer persons, unrestrained by the valuables expended at their marriages, are more lax. If the

husband should catch a ~~his~~ seducer he can, if bold, slay him on the spot and the offender's family would be considered ~~wrong~~ unfair to exact blood revenge. Usually a fight ends the matter, though the offender's family may give presents to the aggrieved husband, and his wife's relatives may also give him presents to atone for their daughter's failings. A husband does not ~~xhuxx~~ share his wife with anyone, and a question as to the lending of a wife to a guest was regarded as amusing. In recent years some husbands have made a practice of renting their wives to white men in return for money. This is not considered creditable, but Bella Coola sentiment ~~is~~ does not strongly condemn ~~xxtxxtxxxgxxtxkxxxxpxxtxxx~~ breaches of the moral code and this is thought to ~~be solely~~ an affair ~~of~~ that concerns the husband alone. The writer was told of a Bella Bella custom by which a wife had one of her husband's friends as recognized paramour. It is said that he not only knows of this, but receives the presents which the lover gives his wife, ~~xxdxtxxx~~ the two continue to be friends and often hunt together, in fact, their mutual interest in the woman is a bond between them. No trace of this practice could be found in Bella Coola. ~~xithxxxgh~~

Polygamy.

It has thus far been assumed that the Bella Coola are monogamous, an assumption only correct for the last twenty of ~~xixx~~ thirty years. Previous to that time it was quite common for chiefs to have three, four, or more wives. Pot~~l~~ch, the important chief so often mentioned, had nine, ten, or eleven wives; the exact number is not known. A man wishing to take a second wife could do so in the ~~xxx~~ manner already described, although the period of engagement was usually much shorter and ~~the no-xxxxixxxf~~ working for ~~his~~ parents-in-law ~~was~~ not expected. The reason for this was to the Bella Coola, obvious. None but a chief of importance could afford more than a single wife, and a chief could not be expected to demean himself by working for ~~someone~~ anyone else. Besides, parents were only too glad to have their daughters married to a great chief, so willingly omitted the customary period of servitude. Few attained the pleasurable distinction of having several wives. As far as could be learnt, the number of the sexes seems always to have been about equal, in itself a check to polygyny in a community where practically every adult had a wife. A number of males